

A
PRESENT
FOR
SERVANTS,
From their
MINISTERS,
MASTERS,
Or other
FRIENDS.

1st Cor. VII. 24.

*Brethren, let every man, wherein he
is called, therein abide with God.*

L O N D O N,

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1710.

A
PRESENT

FOR

SERVANTS

THE

MINISTERS

MASTERS

OF

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THE
PREFACE
TO
Masters of Families

Having design'd to write something for the Use of your Servants, I thought it proper to present it to them by your Hands, to whom God has committed the Charge of them; and I have herein the highest Example, even of God himself, who gives his Commands to Masters of Families, to be by them handed down to their House. As for Instance, in the great Commandment about the Sabbath, he does not speak to Servants immediately, but makes their Masters the Trustees of his Will, saying, Thou shalt do no manner of Work, neither thou—nor thy Man-Servant,

The Epistle Dedicatory.

nor thy Maid-Servant; implying that they must cause them to observe the Commandment; and indeed for this Cause were Families, as well as all other lawfull Societies, ordain'd, that the Salvation, even of the lowest Members thereof, may be the better furthered under the Government therein. But alas, how little do Men think, when they take up them the Government of Families, that God has committed to them a Charge of Souls? If they did, how durst they take a Charge that they are not able to perform, by reason of their Ignorance; or never mind, by reason of their Willfulness? If you did believe that every Servant you take into your House would add to the Dreadfulness of your Account, if he perisheth through your Fault and Negligence, could you then be so indifferent in your choice of them, as too many be? I remember David saith, his Eyes were upon the Faithful in the Land, that they might serve him, Psal. Cl. 6. but we have Masters that chuse Servants as they do their Horses; if they be strong and able for their Work, they mind no more; Though you would not bring in a scabbed Sheep into your

Flock: For are there not those that
bring in drunken, swearing Servants,
with the Plague of Profaneness upon
them, into their Houses, and lay the
infected Wretches with their dear Chil-
dren and other Servants? Can you as
easily perform your Duty towards obsti-
nate stubborn Servants, as towards those
which are good, or at least pliable and
willing to be instructed and admonished?
Is not so great a Blessing or Curse, as
a good or bad Servant will prove to
your Family, enough to make you pour
out one Prayer for God to direct you
in the Choice? It is hard that you
cannot enquire into the Education that
they have formerly had, or at least into
their present Inclinations to Good or
Evil. Do not lightly take into your
Families a Companion of Fools,
whose Customs and Habits of Sin have
been visible in their former Conversa-
tions, unless you have good Evidence
or Ground for Hope of their Reforma-
tion. But the Misery again of it is,
when Masters are as bad as the Ser-
vants. He cannot enquire after the
godly Disposition of Servants, that is
about to bring them into a cold prayerless
Family, nor can he ask them whether

The Epistle to the Hebrews.
they are willing to be instructed, who is himself so ignorant that he cannot, or so careless that he never intends to instruct them. But he that is devoted to God himself will engage for his Family too, as Joshua, Ch. XXIV. 15. As for me and my House, I will serve the Lord. God himself gives Testimony of Abraham, I know him that he will command his—Household after him. Christian Families are frequently called Churches for the Worship of God performed therein. Every Master is a Priest in his own Family, and I have often thought his Obligation to teach and govern his Servants is much greater than that of a Minister to any particular Family in his Charge. You have an Opportunity to know their Tempers and Temptations, that we have not; and by your nearness to them, can take every Servant by himself, and deal with him as his Case requires: By your constant Continuance with them; and having the Power of Rewards and Punishments in your Hands, you may more easily perform your Duty towards them, if you have Hearts to do so. Perhaps you are counted good Masters in the Places where

you do; and none can say the contrary but that as to outward things, you give unto your Servants that which just and equal, is necessary Provision, both in Health and Sickness; in faithful Discharge of your Contracts in their Wages or Salary; in prudent ordering of their Work and Business. And it is not the hard Labour of Servants that I pity them for, so that they are not necessarily expos'd to Cold or War, that may endanger their Health; or so tired with the World, as to be unfit for Family, or secret Prayer, or other Duties. For indeed it is for your Servants Souls that I am pleading with you. There is not any poor Boy or Girl that you keep, but has a Soul as precious as Lords and Ladies, and as dear a Price. What have you done for the Souls of them that are under your Roof? Let Conscience speak, if you should give your Servants no Meat and Drink, all Men would cry Shame on you; but is it not a worse Shame and greater Cruelty to starve their Souls? Do you keep Servants with rational Souls, only like your Horses, to eat, and to drink, and to work? If any of you are not able to instruct them,

be deeply humbled presently, and yet others to
instruct them. Ought you not to have re-
quired their attendances on public Teaching,
and their Submission to the Ministers? Of this
sure the Church says in Lev. 24. Whoso despiseth
the word of the Lord, his God shall cut him off
from his people. And is not your instructing them the way to increase
in Knowledge your selves? What if the poor
Sons and Servants, that you made part of your
Household, should follow you from Place to
Place, and cry after you to instruct them?
What if they should see you with many Tears,
that they are likely to die without know-
ledge, and that they are convinced, that
Christ is coming in flaming fire to take
Vengeance on them that know not God--
Would you not instruct them? And if you
say, Our Servants have no such Sense, no
such Desire. Then, are they not the more
miserable? Have they not the greater need?
and should you be so careless of their Souls for Pity,
as that you can do? Have you no Bonds of
Compassion, on perishing Souls? If not, at least
have Pity on your own, and let not their Blood
be on your Heads. Family Duties, and Instru-
ction (if carefully managed) would have preven-
ted much of that Disorder that is in almost all
Families, which now is not so easily cured; but
it requires all your Care and Diligence to re-
strain that Wickedness, which Indulgence has
excited. What saith the Law? Deut. XXII.
8. When thou buildest a new House, thou
shalt make a Battlement upon the Roof.
that

that thou bring not Blood upon thy House,
if any fall from thence. Family Duties,
Prayer, Reading, singing Psalms, Exposition
of Sermons, Catechizing of Servants, &c. are
like so many Fences, or Battlements on one
Side; Commands, Reproofs, Exhortations, and
Restraints from Sin, are Rails, or Battlements
on the other; and if you see not these Battl-
ments on your Roof, we be to you if any fall
from thence. And if you say, I do not push
them down, I do not force them, nor require
them to take such Courses, I would not have
them fall. Nay, but this is not enough, you
must see Battlements, to prevent their ruining
themselves: If you say further, but if I do
see Battlements, they may climb over them,
and do what I can, will run on to their De-
struction; why then, their Blood will be on
their own Heads, and you have delivered
your House from the Guilt thereof. By all
this you may see to how little Purpose your
Complaint of wicked Servants has been. When
your own Purse is touch'd by unfaithful Ser-
vants, you feel it. You might have known it
before, when you saw how amiss they were to
Knowledge, &c. that they that were not faith-
ful to God, were not like to be faithful to you;
that if you suffered them to haunt evil Compa-
ny, and profane the Lord's Day, and to live
in riotous Courses; that these Extravagancies
would call for Money, and where should they
have it, but by defrauding you? And if your
Grief be indeed for the Sin of your Servants
against God, I beseech you look inward; it may
be

The Patrie Dedication.

do, your felons were servants once, and you sh'd
in easiness towards God, and unfaithfulness
towards your Masters, and now God is visiting
your Sin upon you: And what Comfort can you
hope for in your Families, till that Guilt be
removed? And if you are in earnest, why are
you so indifferent about the Servants you have,
since you have had the Experience of their
wickedness, as you were before? Nay, why after
Trial of their Obedience, do you not rid your
Hands of them? You have David's Resolu-
tion, Psal. CL. 7. He that worketh Deceit
shall not dwell in my House, he that tell-
eth Lies shall not tarry in my Sight. But
if any keep a debauch'd Person, a Drunkard,
profane Swearer, obstinate against God and
Goodness for a second Year, because it may be he
is strong and able to do his Work, be assured your
Sin will find you out! But if you will be zealous
for God, and against Sin in your Families, how
much may you do towards the promoting
Religion in the Places where you are, and what a
Colony of young Persons may from Time to
Time go out of your Houses, to bear up the
Name of Christ in the World? What a
Blessing of the Lord will be within your
Tabernacle! What Comfort in your Rela-
tions! What Joy in Afflictions, and
even in Death itself! Your House shall be
built by Wisdom, and established by Un-
derstanding, Prov. XXIV. 3.

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A
PRESENT
FOR
SERVANTS.

CHAP. I.

*Of the Kinds of Servants, and of
the Lawfulness of the Servant's
Calling.*

THERE is scarce any ge-
neral Name of a *Calling*,
that contains under it
such different kinds of
Persons as this of a *Servant*. Some
Service being so high and honour-
able, that there is no Subject so great,
but who glories in being entitled
B the

the King's *Servant*, in the various Offices of his Household; and some Service is so vile and miserable, that the poorest person in a free Land is happy in being delivered from it. There are Three sorts of Servants which I shall name, tho' it be only for the last of them that I have intended this Discourse.

1. There are *Servants of State*, who make up the Retinue of great Men and Nobles, who living in Ease, Pleasure, and worldly Delicacies, have no agreement with those that I am concern'd with, except in the bare Name.

2. There are *Slaves and Vassals*, sunk into the lowest State of Misery in the World, being under the sole disposal of the uncontrouled Wills [and Lusts] of their [often barbarous] Owners. And these are so either *justly*, being condemn'd for some capital Crimes, and in Mercy reprim'd, and spar'd as to Life, but deprived of their Liberty, and many Comforts of Life; or else *unjustly*, by a violent Captivity, or by unrighteous Sales and Contracts. But I leave these (under GOD) to those

those who are acquainted with their Circumstances, and Temptations, and have opportunity to help them in the way to Heaven. And shall apply my self to,

3. A Third sort of *Servants*, in a State of Life between the Two former, and which are most usual amongst us, as making up a part of every Family; and they are such as by Reason of Poverty, or a meaner condition in the World, have voluntarily submitted themselves, by Contract, for a certain Time, to the Disposal of others, according to the Word of God, and the Laws of the Realm: And this Calling is founded upon the Will and Providence of God in these Two Things.

1. In establishing Property, and thereby a seemingly unequal distribution of the good things of this Life. Without this the Relation of Master and Servant could not stand, Prov. XII. 7. *The Rich ruleth over the Poor, and the Borrower is Servant to the Lender.* This inequality is not by chance, but by the Sovereign Disposer of the Lord of all, 1 Sam. II. 7. *The Lord maketh poor, and maketh rich.* Perhaps in Innocency (if that State

had continued) all things might have been in common; the Corn and Trees as free to all, as the Light and Air are now. But to suppose it so with us, is to make a perpetual War, many quarrelling about the same thing; as when one Bone is cast amongst several Dogs. And therefore that Community of Goods, which we read of, *Acts. IV. 34.* was extraordinary, and lasted but a very little while: So that now all have a right to the things that they do lawfully possess, whether by Inheritance, Donation, or as gotten by honest Labour and Industry; and as all Laws of Justice and Charity depend upon this, so does this Relation of which we are speaking.

2. His Will and Providence is further seen in rendering all Persons in this inequality of their Conditions mutually helpful to each other, yea, necessary to one another in this lapsed State; and the Beauty and Order of God's Government of the World is much to be observed, that each shall stand in need of his Brother's Help towards his own convenient Subsistence in the World; that as it is

in the natural, (and, as the Apostle
saith, in the mystical) so it is in the
political Body, 1 Cor. XII. 21, 22.
The Eye cannot say to the Hand, I have
no need of thee; nor again, the Head
to the Feet, I have no need of you; nay
much more, those Members of the Body
which seem to be more feeble, are ne-
cessary. The Rich cannot say to the
Poor, we have no need of you. For
whence then will they have their
Servants? And how can they miss
the help which they daily receive
by them? As the Hands need the
Head for Guidance and Direction,
so does the Head need the Hands for
Work and Service. And indeed by
this means, the seeming Inequality
in the distribution of worldly things
is made up. That as it is in matters
of Charity, as the Apostle doth esta-
blish it, in an equality, that your abun-
dance may be a supply for their want,
that their abundance may also be a
supply for your want, that there may be an
equality. As it is written, he that ga-
thered much had nothing over, and he
that gathered little had no lack, 2 Cor.
VIII. 14, 15. Even just thus it is in
matters of Justice, in an equality, that

your Money, Wages, and Provision
may be a supply for their Indigen-
cy, and their Work and Ser-
vice a supply for your inability
to discharge your business without
them; and so all things are set right,
one has nothing over, and the other has
no lack. And perhaps amongst the
variety of places, no Servants are more
necessary than those in Country Vil-
lages; others wear finer Liveries,
feed higher, and lie easier: But the
labour of the Country-Servant is of
most excellent and general use: *The
Profit of the Earth is for all, the King
himself is serv'd of the Field,* saith So-
lomon, Eccles. V. 9. And though he
must rub through many hardships,
yet he may comfort himself in this,
that the most drudging part of his
Service is necessary to the Common-
wealth, when many other Callings
are apparently unlawful, and not a
few exceeding doubtful; the Ser-
vant's Calling, if not abus'd, is un-
questionably lawful. It is true, there
is a Text that seems to oppose
the Servant's Calling, and the Law-
fulness thereof; it is, 1 Cor. VII. 23.
You are bought with the Price, be ye not

the *Servants of Men*. With which agree our Lord's Word; *Can no Man Master upon Earth*; and possible it is, that in the Apostles Days, some hearing of the *Liberty* purchased by Christ, might begin to cast off their *Service*, especially to unbelieving *Masters*: And therefore we find the Apostles *St. Paul*, *St. Peter*, and *St. John*, so frequently calling *Servants* to their Duty, and instructing them better in it. And though we are told, that *Believers are all one in Christ Jesus*, Gal. III. 28. Yet it must be understood of the *Soul*, or *inner Man*, and of the *Means of Grace*, in order to the *Salvation* thereof; for as to the *outward Man*, they are still *bond and free*, and abide *Master and Servant* still. And so when he bids them to be no more *Servants of Men*, he has *Respect* to the *inner Man*, or *Conscience*, which none can command but *God*. And tho' our Lord has purchased a *Liberty* for our *Bodies*, as well as for our *Souls*; yet we attain but to the *First fruits* of it now: There remains a *Rest* to be enjoy'd after *Death*, when the weary are at rest — *saith Job*, and the *Servants*

is free from his Master. But we are not now freed from all Molestations, Troubles, and Inconveniencies in any State, and so not from that of Service, when called thereunto. I shall therefore endeavour to set down,

1. *The Duties of Servants*, and how they may be best performed. And then,

2. *The Temptations, and Inconveniencies of their Calling*, and how they may best be prevented, or remedy'd by them.

C H A P. II.

*The Duty of Servants [1] towards
G O D.*

TH E R E is such a comprehensive Fulness in Scripture, in which the Commandments are exceeding broad, that there is no Case, Condition, or Relation, in which the People of God can be or stand, but there is something in the Word that is suited thereunto. There are none so high, but the Word is above

them; and none so low, but the Word condescends to them, and speaks to their State and Case. *Servants* may be overlook'd by the World, but they are directed by the Word: And from that Word I shall endeavour to speak to the *Duty* of *Servants*, under these Three Heads.

1. Their Duty towards God.

a. Their Duty towards their *Masters*.

g. Their Duty towards their *Fellow-Servants*, in the Family and Neighbourhood.

As to the former; their *Duty* towards God, must first be minded, as the Foundation of their *Duty* towards *Men*. I have no hopes to do you good, unless I can prevail with you in these matters of the highest Concern.

(1.) That you would engage yourselves in the Service of God, and be his *Servants* in the first Place. You are already his *Servants* at large, and by outward Profession, you have taken his *Earnest*, and worn his *Livery*, upon your being baptized. It hath been no strange thing in the Church,

of God, to have Infants owned by
God to be his Servants, viz. by an
external Relation and Profession:
They are called so, *Levit. XXV. 41, 42.* And since this you have born
his Name, and liv'd in his House,
and eat of his Bread, and pretended
to his Wages, you have a Work to
do, and shall at last be called to a
Reckoning, when the great Master
comes; but alas, alas! How many
are there, what are the Servants of
Christ in Name, but really the Ser-
vants of Sin all the Time? For
know you not, his Servants you are to
whom you obey, *Rom. VI. 16.* Jesus
saith unto them, Verily, verily, I say
unto you, he that committeth Sin, is the
Servant of Sin, *Joh. VIII. 34.* You your-
selves were sometimes foolish—serving
divers Lusts and Pleasures, *Tit. III. 3.*
Rom. VI. 17, 20. & *Pet. II. 19.* You
are by Nature Slaves, in your no-
blest part, to the vilest of Creatures,
in the basest Drudgery. How has
the Devil made you serve blindfold,
in Bonds and Chains? If you are
once made sensible of your Case,
you would sigh and groan to be set
at Liberty, you would be very in-

enitive to find out a better Place,
you would long to be directed to
some better Service. And if so, I
come to give you Notice of my Ma-
ster; who tho' he wants not you,
nor any Servant that he has, is very
willing to entertain you in his Ser-
vice. It is an honourable Service,
and a profitable Service, there is
no such Master, no such Wages to
be had any where else. Our Lord
Jesus Christ offers to stand in many
near Relations to you, and you that
know what it is to go to Service,
should know upon what Terms you
may become the Servants of Christ.
See then,

1. That you give up your selves to
God and our Lord Jesus Christ by a so-
lemn Covenant and Contract. It is by
Contract that you are Servants in the
Places where you live, you knew
what you did when you were hir'd,
upon what Terms you took the Ear-
nest. Now, *Why stand you all the Day
idle?* Why are your Souls so long
out of the Service of so great, so
good a Master? Say not, *No Man
hath hired us:* I this Day call and in-
vite you into the Family of God,

~~the~~ *Household of Faith*, will you accept of his terms, and consent to the Covenant? He stands not with you upon the rigorous Terms of the Covenant of Works; he has admitted a Surety, who has satisfied the Demands of Justice, and purchas'd most excellent Terms of Grace for you: And now, *what does the Lord thy God require of Thee?* He expects that you renounce your former Masters. He will have all his Servants be for him, and not for another; *no Man can serve Two Masters.* He expects that you should reverence his Son, that being ransom'd from your Slavery, and bought with the Price, you should depend on his Merits, and submit to his Will, and serve him in your Souls and Bodies which are his. Now, *who is he that engageth his Heart to approach to God?* Have you considered his Terms; You must forsake your Father's House, and your own People: The divers Lusts and Pleasures which you formerly served, must be entirely and eternally abandoned: You must renounce your vain Confidences, and submit to his Righteousness, you must deny your own

Will.

Wills, and stoop to his Word ; you
must give up your selves, Souls and
Bodies, to be rul'd by him, as ever
you hope to be sav'd by him. Do
you now like his terms ? If you say,
no ; *as the Lord liveth*, he will come
down no lower : Wherefore yield your
selves unto the Lord ; as you have yielded
your Members Servants of Iniquity unto
Iniquity ; so now, yield your Members Ser-
vants of Righteousness unto Holiness. I
know it must be the Finger of God that
must turn about your Hearts, and
make you willing to this Contract :
And who knows but it may be *the*
Day of his Power to some poor Souls ?
Wherefore ponder upon your State
by Nature, till you are deeply affe-
cted with your former Slavery ; let
the making of this Contract be look-
ed upon, as the most solemn Trans-
action of your Lives. Get into a
Corner, and count the Cost. He sees
you as he did *Nathanael*, under the
Fig-Tree. Reckon upon bearing the
Burden and Heat of the Day, upon
Storms, and many a cold Blast in
your Faces ; beg as for your Lives,
the Assistance of his Spirit, and let
each of you take to himself Words, and

say, Other Lords have had Dominion over me, but I am thy Servant, truly I am thy Servant. I put my self under the Wings of the God of Israel, I will never be the World's again, nor Sin's, nor Satan's any more: I am Thine, and Thou art mine. Amen. And the Lord God of Israel say so too. Being thus hired, you must see then,

2. That you diligently apply your selves to know and do the Will of your Master. Being bound you must obey, having opened your Mouths unto the Lord, you cannot go back. You are in for your Lives, yea for ever and ever: You must have your Ear bor'd to the Posts of the Door, and say, I love my Master, and will never depart from him. You must chiefly delight in the inward part of your work, but baulk no Duty for any Difficulty or Danger that you may meet with therein: You must not be quarrelling with your Fellow-Servants, when you should be at Work; but do all you do as approving your selves to the Eye of your Master: You must depend on the Strength of Christ in all the Service perform: And when you have

done all, must count your selves un-
profitable Servants, and look only to
his Grace and Merits for Pardon
and Acceptance. Nor shall you ever
say, that he is a hard Master, reaping
where he did not sow, and gathering
where he did not straw: You shall have
no Occasion to liken him to the
Egyptian Task-Masters, that required
Brick, but gave no Straw: He is
neither tyrannical in his Commands,
nor niggardly in his Encouragements:
He is not difficult to be pleased, nor
will he always chide: He stands not
upon legal Perfection, but admits of
Repentance and Sincerity: He of-
fers his assistance, that you may do
all through Christ strengthening you: He
allows you to look to the Remuneration of
Reward, that you may go the more
cheerfully on, as those that know that
their Labour shall not be in vain in the
Lord.

(2.) The next Duty of Servants
is, to improve the Time of Youth and
Strength. The usual Time of going
to Service, is in the younger Years;
in that Age only are they thought
fit for the Service of Man: Oh let
not the main Work then be negle-

To this purpose I commend to
Servants these Two Considerations.

1. *How advantageous a Time the
youthful Age is, and what Pity it is
so free a Time should be lost, an
Age in which God usually lays hold
on the Hearts of those, whom he
brings home to himself, and in which
Conversion is much easier, like the
bending of a tender Twig, than
when some old knotty Root is to be
cleav'd, which must have many a
Blow; and indeed as every thing is
beautiful in its Season, so how lovely
is early Piety? When the young
Man in the Gospel had but some
good Inclinations, it is said, Jesus
loved him. How strong are such like
to be, and grow in Grace, when like
a Plant early set, it has Time to take
Root? How fruitful will they prove,
when they shall still bring forth Fruit,
even to old Age? What useful, ex-
perimental Christians do such prove,
who have had a long Time to tast
the Sweetness of the Ways of Christ,
which they early chose? None ever
repented at last that they came in
to Christ, to be his Disciples, too
soon! On the contrary, the Com-*

force of the Holy Ghost, to convince them, that they have not lost their Pleasures, but chang'd them; left sensual transitory Delights for such as are Spiritual and Eternal.

2. On the other side, *how dreadful the neglect of the Time of Youth will prove*: How woful the Hazard, and how certain the Damage. Unconverted Youth is as full of Sin, as Job's Body was of Sores. We read of youthful Lusts, the Iniquities of our Youth, which corrupt Nature in that Age is strongly inclined to. How long a Vacation is there usually from GOD and Duty! What foolish talking and jesting, which is not convenient? Is there not (if not Oaths and Execrations, yet) abominable lying in the Tongue? How sad is it to see, the Pride and Vanity, Disobedience to Parents, Contempt of Advice, villifying of the Ministers and Servants of CHRIST, and above all, the prevailing Love of Pleasures, unlawful Pleasures, or at least of ill Report, reigning amongst Youth at this Day! If thro' Grace they be awakened in their older Years (which is the best that

can be thought of) yet how bitter
will these youthful Sins be to the
Conscience, when they are made to
possess the Iniquities of their Youth?
They will quickly receive of the Lord
double for all their Sins, i. e. doubly
and trebly more of horror, than
ever they found of Sweetness in
them. But alas, it is very seldom
so well with them who have lost
their Youth in Sin. *Can the Aethio-
pian change his Skin, or the Leopard
his Spots? &c.* How impossible al-
most to reclaim them, especially if
they spent their Youth in Vanity,
under the Gospel! Life is uncer-
tain, and you have no Assurance to
live a Day; and if you live till Age,
alas, how soon will it come? *The
Time in which you will say, We have
no Pleasure in it.* How little is
the Sinner, that has miss'd his Time,
and grows grey in Sin, acquainted
with the Importance of the Work,
which he has so foolishly delayed.
Do you think in your Consciences,
That all which you have so frequent-
ly heard of Conversion and Regenera-
tion, all about a Life of Self-denial,
Meekness, Humility, and Contempt of

this World, is no more than to say,
Lord, have Mercy upon me! when you
are sick, or to send for the Minister
to pray by you? Can the Work that
requires the best Instruction, the
greatest Strength and Composedness
of Mind, and Retiredness from the
World, be performed at last, when
you have spent your Youth and
Strength in Ignorance and Obstina-
cy, and come to be full of Pains of
Body, and Agonies of Mind, and
tired with Company in Sicknes, and
the over-officious Love of Friends
as careless as your selves? I know
the Instance of the Thief upon the
Cross is urged for a putting off
Repentance to the last. But suppose
it were granted, That there was no
Work begun on his Soul, before
those last Hours, yet how many
Thousands have miscarried by such
Delays, to one single Instance of a
Man that escap'd! Is not one to
so many Thousands great odds, and
he brought in at such an extraordi-
nary Season, as never was before,
nor ever will be again? It was in
a Time when all things were carri-
ed in a miraculous way; the Sun

Was darkned, the Rocks split, the Temple-veil rent, the Earth shook, and the Graves opened, and a Sinner converted at the last. Our Lord was spoiling Principalities and Powers, and as Captains snatch a Standard from the Enemy, as a Token of Victory; so did our Lord rescue this Soul out of the Hands of Satan, as a Standard gain'd to make a Shew of it openly, triumphing thereby over Satan in his Cross. And how easily may this Instance be retorted on the careless Wasters of their Youth, that the Thief on the Cross came in at the first Call, and, for ought appears to us, had never one Gospel-Invitation before? Did he ever despise the Offers of Grace from Year to Year, as you have done? What a Difference does this make, that you have had, during your time of Youth and Vanity, Line upon Line, Precept upon Precept, and have grieved, quenched, tempted, vexed, resisted, and even done Despight to the Spirit of Grace? And do you think to command the free Influences of the Spirit, when you have miss'd your time, and he saith, *He will laugh at your Calamity,*

livity, and mock when your Fear com-
eth?

(3.) The last thing I shall name in the Servants's Duty towards God, is, *to do what they do in their Places, as to the Lord, and not unto Men*, Col. III. 23. *Whatever you do in Word or Deed, do all in the Name of the Lord Jesus, as eying the Image of his Authority in those that God has set over you; for you serve the Lord Christ.* In order to this,

1. *See that in the Entrance into Service, or any new Place, you mind chiefly, where you may have the greatest advantages for your Souls.* Let not the easiest Work, or most Wages, be the main thing in your Eye, in the Places where you go. Do not run into an infected Place for some little outward Advantage: Do not chuse to live in a Parish where there is no settled Ministry, nor in a Family where there is no Worship of God; especially if the Governour or Members of the Family be notoriously profane; shun such a House as you would one in which the Plague were broke out. And if God has cast your Lot into a godly Family,

esteem it as a special Favour, and remember to improve the Price put into your Hands. It was a startling Speech of a holy Minister to a Maid-Servant, and prov'd of great Use to her, when observing how God had plac'd her in a religious Family, he told her, That if she went to Hell out of that Family, she would have a deep Place there.

2. That in doing the Work of your earthly Masters, you seek the Strength, and aim at the Glory of your heavenly Master. Not to mention the Lord's Day as yet, you must every Day conscientiously beg a Blessing upon your Work, and commit your Souls, Bodies, Relations, and lawful Undertakings into the Hands of GOD by Faith and Prayer. You partake of the Mercies of the Family, and therefore you must pray down a Blessing upon it. You remember good Eliezer, Gen. XXIV. 12 O Lord God of my Master Abraham, I pray Thou send me good speed this Day, and show Kindness to my Master Abraham, &c. Prayer is the Means to know your Duty in your Service, and to be able to perform it; by

this Means you may have the Testimony of your Masters, and of the Truth it self, which Job had of his Master Eliphaz, Gen. XXX. 27. *I have learned by Experience, that the Lord hath blessed me for thy Sake. And this leads me to the second Part of the Servant's Duty.*

C H A P. III.

The Servant's Duty [2.] towards their Masters.

HE is the good Christian, that is good in the Place and Relation wherein God has set him; and that is the religious Servant, who, out of a Principle of Love to God, and in Obedience to his Command, does perform his Duty to them to whom God has subjected him.

Your Duty therefore towards your Masters consists, 1. *In the reverend Subjection of Mind, and respectful Honour that your Place requireth. Let as many Servants as are under the Yoke, count their Masters worthy of all*

Honour, that the Name of Christ, and his
Deedings, be not blasphem'd, 1 Tim. VI.
1, 2. This Command of the Apostle
is the more remarkable, because it is
spoken to them that had Infidel Ma-
sters; and if yours be Unbelievers,
wicked Persons, without so much as a
Profession, your Duty is more diffi-
cult; it is hard to honour a Fool, or
reverence one that you frequently see
in his Vomit of Drunkenness, or
Venom of Malice and Passion. But
yet their Authority they have from
God, and you must reverence the
Image of God's Dominion in them,
lest you cause the Name of Christ to
be blasphem'd, and lest you give oc-
casion to the wicked Man to reproach
Religion, and to say, These are your
Professors, your religious Servants, ay,
they are all alike. And if so be that
God has subjected you to those that
are serious and godly, you must ho-
nour them the more. So saith the
same Apostle, Ver. 3. and they that
have believing Masters, let them not
despise them, because they are Brethren,
but rather do them Service, because
they are faithful and beloved, Partakers
of the Benefit. Be not you like those
in

insolent Youths that set light by their Masters, either before their Faces or behind their Backs. God has not set you as Companions with your Masters, nor does he allow of a sawcy Carriage in their presence, nor to talk disrespectfully of them, or of their Imperfections in their Absence. The more careful they are to instruct, reprove, and restrain you from Sin and Vanity, the more do you prize them, and bless God for them. Be as ready (or more) to be catechized, examined and directed about your Souls, as about any Business that you are employ'd about.

2. Your Duty lies in a religious Faithfulness, and constant Fidelity, in all that you undertake. When you hired your selves you sold your Time and Labour to your Masters, all but what God and Nature more immediately requires to be reserved: And besides the Sin against God in Idleness, you defraud your Master, if you idle away an Hour, that should be employ'd in his Business. And to delay his Messages, put off his Work to others; to

slubber over his work, or leave it half undone, is to rob your Master of the Wages that is due for the work, which you should have done accordingly, but did not. This is the *Eye-Service*, which the Apostle condemns, Col. III. 22. when hypocritically you seem earnest in his Work when his Eye is upon you, but loiter away your Time when he has turn'd his Back. They that are unfaithful in their Master's Work, will not ('tis to be fear'd) make much conscience of defrauding him in his *Estate*. How quickly does the Devil teach an ungodly Servant to make bold with his Master's Money, in buying or selling, and to excuse it by the Secrecy, or Smalness of the matter; till they who made nothing to trample on God's Law for a Penny, came afterwards to Pounds and higher Robberies. And here let me beg of Servants to take heed of Ale-houses, Gaming-Houses, Places of Drunkenness or Uncleaness; of loving Cards and Dice, or sitting up to unseasonable Hours at such Vanities: Such will need much Money

to play away and riot away, and then how strong is the Temptation to keep back, or convey away part of the Money that you sold the Goods for! If you have any of these Devices, know, it is a downright Theft; and if it be but a Penny, you know not where it will stop. They that take a little, when the Temptation is strong will venture upon a great deal; and they that rob their Master to Day, will rob others to Morrow. And how sad and bitter a Case must this prove, when the best that can be hoped for, is a *Confession* of your Theft, full of Sorrow and Shame, and the *Restitution* of every Farthing, to the utmost of your Power; without which there can be no Repentance, and so no Salvation. And if this be not done, your Thefts in your Service will be like Moths in your Goods, when you come to get something of your own: *of your own* did I say? Yea, till you have made Restitution, you do not eat your *own Bread*; and 'tis not your giving part of your ill-gotten Money to the Poor, that will prevent the

Horror of Conscience at last. *God hates Robbery for Burnt-offering.* I'll add but one instance more under this head, which is the Perfidiousness of Servants in any *Trust* committed to them. Like the unjust Steward, that when there was owing his Master an *Hundred Measures of Wheat*, order'd them to take their *Bill* and write *fourscore*. And if you should say, but did not the Lord commend the unjust Steward? Yes, for his Wisdom, not for his cheating his Master. It is a Parable, and we must mind the Scope of it, which is to shew us a Pattern of foresight; how we should secure a better Habitation, when these Tabernacles fail, as this wicked Servant look'd about him what should become of him, when his Master turn'd him out. Another Manner of Servant was Jacob, who had a hard Service in the Summers Heat, and Winters Frosts for Twenty Years, yet could say, *Gen. XXX. 33. My Righteousness shall answer for me*—and if it be said, Did not Jacob play fast and loose with his Master, in laying the Rods in the wa-

tering Troughs? I suppose not, the effect being not natural, but by a special Providence, and therefore we find the fact not by his own Invention, but by God's Appointment in a Dream, Gen. XXXI. 10. who thus gave away what was Laban's to Jacob. But beyond all Examples is that plain Command, Tit. II. 10. — *Not purloining; but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things.*

3. Your Duty lies further in a willing Obedience, and conscientious hearkening to your Master's Commands. And tho' you must not perform your Service as Men-pleasers, Col. III. 22. i. e. as meerly such, you must please God chiefly, as the one thing necessary; yet in, and under him, the same Apostle tells you, that your Obedience to your Masters, lies in doing their Pleasure in all that they set you about, Tit. II.

9. *Exhort Servants to be obedient to their Masters, and to please them well in all things.* Indeed we read of a pleasing Men, that will not stand with our being the Servants of Christ:

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You must therefore still remember God is their Master and yours. And if your earthly Master command any thing contrary to God's Word, as to lye or cheat for his Gain, or the like, as you love your Souls, obey God rather than Men. But now as to all lawful things, the Command stands good, Col. III. 22. *Servants obey in all things your Masters, according to the Flesh* — So that if the things be mean or low, and, as you think, below you, you must not nicely stand upon your Honour, but set about your Work; yea, though the Command be harsh and unpleasant, you must bring down your high Stomach, and submit. So you'll read, 1 Pet. II. 18. *Servants be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward.* If your Master be froward, hasty, difficult to be pleased, and it may be ready to injure you, (this is his Sin, and a very great one) yet you must perform your Duty to God and him. But you'll say, Is there no Remedy for a poor Servant oppressed by a churlish Nabal, no way to avoid his Ri-

gour, and unjust Severity? Why
yes, he may for the present with-
draw himself prudently to avoid his
Master's Rage; and tho' in case of
the utmost extremity the Servant
may obtain the Help of the Magi-
strate against an unreasonable Ma-
ster, yet usually the Apostle's Cau-
tion is sufficient, for the Servants
to forbear all muttering Returns,
which he calls, *Tir. II. 9. — not
answering again.* Which is not meant
that they must refuse a respectful
Answer to Questions, when they
are ask'd. That is as great a Fault
on the other side (as the wise man
saith) *when they understand, not to
answer, Prov. XXIX. 19.* But that
they should not thwart and contra-
dict, or by rugged and unmannerly
Words provoke their Master's Indig-
nation against them. On the con-
trary, there is required a willing
Obedience, called a doing what
they do *heartily*, or from the Heart,
Col. III. 23. and if in harsh and un-
pleasant things you must obey, how
are they to blame that refuse their
Master's Orders, in the most gen-
tle and necessary things? That

will tell their Masters they were not
hired to be carterized, or the like,
Which is not only an Affront to
God, in the contemning of his Or-
dinances for your Souls, but a Dis-
obedience to them whom God has
set over you. For when you be-
come Servants, it is not only in
this or that Work that suits your
Humour, as if you were to set your
Conceits and Wills against their
Commands; but in all lawful things
belonging to your Place, whereby
you may testify your Obedience to
them.

C H A P. IV.

*The Duty of Servants [3.] towards
their Fellow-Servants in the Fa-
mily and Neighbourhood.*

THEY that are of the same
Calling or State of Life in
the World, are wont to be counted
Brothers: And especially when they
live near to each other, should most
entirely love as such. Society is

the great Comfort of Life, and Equality of Condition much adds to the Sweetness of it, where there be other higher Qualifications. Indeed there is hardly any Word so much abus'd as that of *good Fellowship*. Men mistake the Order of it, making it chiefly to respect the Body, which is to be minded in Subordination to the Soul; And no less, the Matter of it; *Good Fellowship* with them is to be amongst their Cups, at best in idle Chat and Vanity. And Servants and Youth hear it told by some grown grey in Carelessness, what *Love and good Neighbourhood* there was, when they had not so much *Preaching*, nor such ado about Religion. But the christian Servant has *not so learned Christ*. There are more noble Ends of Society, than careless Servants know; such as,

1. *Mutual Watchfulness*, especially over the Souls of each other. It is true, that here Charity must begin at home, in a cautious Fear of Danger to your own Soul; especially if your Companions in the Family be none of the best. Take heed

need you be not Tempters of others, nor your selves tempted by them. Remember the Exhortation that speaks unto you as unto Children, Prov. I. 10. *My Son, if Sinners entice thee, consent thou not.* An undue Familiarity between Servants of different Sexes in a Family, has had fatal and tragical Effects. How often has Opportunity and Privacy expos'd Men and Maids that live together to the Devil's Temptations. And in Houses, where the Masters have set Battlements on the Roof, they have leap'd over into the Ditch, (for a *Whore is a deep Ditch, and he that is abhorred of the Lord shall fall therein,* Prov. XXII. 14.) How much more are Servants in Danger, where they have no Warnings, but wicked Examples; how soon do filthy Words, and wanton Dalliances betray them? *He that fear-eth the Lord shall escape the Snare, but the Sinner shall be taken in it,* Eccles. VII. 26. And if they be of the same Sex, there is no small Danger in a Converse with those that have infectious Diseases, and the Plague of Prophaneness upon them. If they

they be only in the Neighbourhood,
that are thus infected, it is more
easie to avoid them, 2 Thess. III. 6.
Now we command you, that you with-
draw your selves from every Brother
that walketh disorderly — — Who
toucheth Pitch, and is not defiled? Can
any take Galls in his Bosom, and not
be burnt? But if the Plague be in
the House where you are, and your
Fellow-Servants Drunkards, pro-
phane Swearers, Scoffers at Reli-
gion, your Case is the more dan-
gerous. How came you, into this
Hell on Earth, where these things
are suffered? Ought you not to be
deeply humbled, that you made no
better Choice? And upon what
terms do you stay longer there?
You had need have a clear Call to
dwell in a Pest-house. Neverthe-
less, while you stay in that Place,
Thou shalt not hate thy Brother in thy
Heart, but shalt in any wise rebuke
him, and not suffer Sin upon him, Lev.
XIX. 17. It seems without this,
you can neither testify your Hatred
of their Sins, nor free your selves
from the Imputation of Hatred of
their Souls. You must do it in
Faith.

Faithfulness to your own Souls,
and you know not but you may
thereby gain theirs. You must
watch the best Opportunity that
your nearness to them will afford
you, to tell them their Faults between
them and you alone; and with Plain-
ness lay open their Sin before them,
this open Rebuke is better than secret
Love. And continue your Duty,
if they go on to sin, unless, by
stopping Malignity and Fury, they
shew themselves to be the Dogs and
Swine that you must not throw your
Pearls before, lest they turn again and
vile you. And then you can do
no more, unless by getting others
to rebuke them, who by their Au-
thority, may be more likely to
prevail, as Joseph brought to his Fa-
ther his Sons evil Report. And if
Providence has cast your Lot a-
mongst such as are civil and to-
wardly, your Duty will be more
easie. They will willingly be war-
ned by you, and thankfully take
your Cautions for their Souls good:
You will not be tempted so much
to use the Words of the first Mur-
derer, *Am I my Brother's Keeper?*

But if (not only civil, but) godly
Servants meet in the same House
or Neighbourhood, they will agree
together to watch over and mutu-
ally to admonish one another. Two
are better than one — for if they
fall, the one will lift up his Fellow, but
we be to him that is alone when he
faileth, for he hath not another to help
him up — and if one prevail against
him, Two shall withstand him, and a
threefold Cord is not quickly broken,
Eccles. IV. 10, &c. By this watch-
fulness over each other they will
be combin'd against the Devil's
Temptation, and fortified against
the Flouts of those that will think
it strange, that they run not with them
in the same Excess of Riot. Espe-
cially if they conscientiously ob-
serve the Second Duty, which is,
2. Christian Conference, the Ser-
vants discoursing together about the
things of God. Besides your vacant
Hours in Winter-Evenings, and
when your Work is done, many
Parts of your Work afford Leisure
for Discourse, yea, and matter for
spiritual Improvement, if your
Hearts will serve you. Some of

you have more Knowledge than others, and some more tender affections, and how well would these Gifts be employ'd, if like those that feared the Lord, Malac. III. 16. You spake often one to another about Soul-Affairs. Good Affections in Discourse do even naturally kindle the like in those you are talking with; as Metal put into a Furnace is never melted so soon, as when added to some of the same Metal, melted before. *As Iron sharpens Iron, so does the Countenance of a Man his Friend.* How easily may Two or Three well-disposed Servants carry away a whole Sermon in their Memories, when they shall repeat over the Heads to each other as they go along, or when they come home? This would make your Hearts burn within you, and prepare you for Examination of your Masters in the Family-Worship. But there are none so fitted for Christian Conference, as they that can communicate to each other, what God has done for their Souls. The School-Masters, Angels of an inferior Order cannot enlighten those of a Superior.

our. Sure I am, the meanest Ser-
vant, that is truly gracious, tho'
of weak Parts and Gifts, may en-
lighten and warm, by their humble
Converse, those that have greater
natural Endowments.

3. The other Duty is, *their ready
Helpfulness of each other, in all things
wherein their Assistance may be usefull.*
Take each others concerns as your
own, not as Basse bodies, but as
Helpers of them in their Work,
when your Master's Service may be
the better carried on. Let there be
no fallings out amongst your selves,
no more then grumbling at your
Masters, that other Servants have
lesser Work, or better Usage than
you. Be as desirous of their Good
as your own, and as ready to help
them in any Sickneses or Sorrows,
that your Fellow Servants may be
in, as you would be to be help'd
your selves in the like Case. And
especially rejoyce if you may be any
ways helpful for their Soules. Some
of them cannot read, and you may
teach them, and many ways further
them in Knowledge, or encourage
any good Inclinations. When other

Servants provoke one another to Wrath, you must provoke your Fellow-Servants to Love and good Works. One Servant easily brings another to Instruction, by Counsel and Example, and makes every Duty delightful by Company in it.

C H A P. V.

Of the Temptations and Hindrances of the Servant's Calling. [1.] By being bred in Ignorance.

TH E Duties of Servants are of such Importance, that the Devil and a corrupt Heart will be sure to lay in the Way, or at least to pretend many Hindrances. Indeed all Places and Callings have their Inconveniencies, and the Devil suits his Baits, not only to their inward Constitutions, but to their outward Conditions. He has one Wile for the Rich, and another for the Poor; one for the Master, and another for the Servant. And as every one should be acquainted with

his Special Duty, so with the particular Temptations to which his Place does expose him, and what Remedies God's holy Word does prescribe. I shall name Three Hindrances of Servants more comprehensive than the rest.

1. The First is Ignorance, the common Snare of meaner-Servants: Many of which, by the Poverty and Carelessness of their Parents, and Friends, cannot so much as read; and tho' some would charitably have paid for their Schooling in their Childhood, they could not be spared from their Work. Many of them are of such a rough Disposition, and rugged Temper, that they are *as a wild Ass's Colt*, Job XI. 12. And indeed this is the Dreadfulness of their Case, that they are not only ignorant, but (as they grow up) are affectedly and willingly so. Nay, so far are some besotted, that they make their Ignorance their Excuse or Pretence to cast off all Duty, and to oppose those that would help them in it. They think it enough to say they are not Book-learned, or are no Scho-

lars: And though they were created with Faculties capable of Understanding and remembering the things of God, and in other things are wise for their Age and Breeding; yet the Ox knows his Owner, and the Ass his Masters Crib, but my People do not know. — Isa. 1. 2. Great is the Compassion and Condescension of God in revealing the Mysteries of Religion to us. He has not dealt so with other Nations. He might have spoken his Mind in lofty strains, above the Capacity of Creatures to conceive, but the necessary things are so plainly revealed, and easily remembered, that even Children have attained to great Understanding therein, and yet they are Truths of so great Moment, that the learned Apostle despis'd all the Wisdom of this World in Comparison of the Knowledge of Christ; nay, these things the Angels themselves desire to pry into. How frequently has this general Ignorance been bewail'd, and the Danger of it discovered to our careless Servants? How often has the Cry of Wisdom been heard! How long you simple ones will you love

simplicity, and ye Fools hate Knowledge? If you had had no Means of Grace, nor Gospel light, the Case had been lamentable, Prov. XXIX. 18. Where there is no Vision, the People perish; but this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, John III. 19. If the Word of Christ had not been spoken to you, you had not had Sin, in comparison of what you have now, for now you have no Cloak for your Sin, your Conceitedness and Obstinacy, Joh. IX. 39, 41. Your Ignorance is no less than direct Enmity, and saying to God, Depart from us, we desire not the Knowledge of thy Ways, Job XXI. 14. and how just will be the Sentence for God to say to you, Depart from me, I know you not. Thus my People perish for lack of Knowledge, Hos. VI. 4. and have that dreadful Curse mentioned, Job XXXVI. 33. so die without Knowledge; and being a People of no Understanding, he that made them will not have Mercy upon them, and he that formed them will show them no Favour, Isa. XXVII. 11. And when Christ shall be revealed in flaming Fire

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to take Vengeance on them that know not God, how will the Men of Nineveh, of Tyre, of India, rise up in Judgment against those that perish in Ignorance, from under Gospel-light, and Calls of Grace therein?

To remedy this sore Hindrance of all good, I exhort Servants,

1. *Diligently to attend on the Means of Knowledge, and carefully to improve them.* You do (at least seemingly) attend on the Preaching of the Word in the publick Assemblies; but alas! to how little Purpose, you easily perceive, when you cannot give the least Account of what you have heard, nor of the Scope or Drift of the plainest Sermons: and except in some few, whose Affections being drawn out by a Sermon, that do afterwards seek after Knowledge, we find by Experience, that Preaching, to those that are ignorant of the first Principles, is like building without any Foundation laid. God has appointed *Catechizing* as the ordinary Means of Instruction in his Church, which you are called to submit unto. And perhaps your Submission to the Ministry in this

Ordinance, is the only possible way that Knowledge is to be had for some of you. Are there not of you that live with Masters as careless as your selves, from whom you shall not hear a serious Word about God or Christ, from one End of the Week to the other? Which Way can you expect to learn, if you refuse our Help? Think not that Catechizing is only for Children, when your selves are *Children in Understanding*; and being grown in Years, have need to make the more hast to learn. If you stay a little longer, it will be too late to teach you, nothing almost being more untractable than ignorant and ungodly old Age. Will you defer being instructed till you have Families of your own, and have others to teach and instruct? Oh, do not multiply the Number of prayerless, careless Families. I know the usual Plea is, that you are ashamed to answer, especially before the Congregation. Indeed Ignorance is matter of Shame, but it is every where represented in Scripture as a lovely thing, to see young Persons forward

in coming to Christ, *Mark X. 10, 21*: and a great Honour it is to be Examples to others in seeking after Instruction. It is a sad thing that the Ordinances should be accused as a matter of *Shame*, and how then can you think of appearing before the greatest Assembly at last? And what dreadful *Shame* and Confusion of Face, will irreligious Souls be covered with then, when all your secret Sins shall be made manifest, and all your foolish Hopes dash'd, and God himself shall pour Contempt upon you? It is true, it is better to come and learn privately, as *Nicodemus by Night*, than not at all; but a little Use and Experience of the good of it, will make publick Catechizing delightful to you. For indeed you must do what you do with a willing Cheerfulness: *Let a Man account of us as Stewards, &c.* Now the Family run willingly to the Steward for their Food. And they that know what the Scripture means by *digging for Knowledge*, will attend upon the Means with Constancy. For then shall you know if you follow on to know the

Lord, Hof. VI. 3. Supposing also
that you practise what you know,
for a good Understanding have all they
that do his Commandments, Psal, CXI.
10.

2. The other Remedy is, to cry
and pray hard for Knowledge, and as
Solomon saith, to lift up your Voice
for Understanding. Pray, and get
others to pray for you. — that you
may be filled with the Knowledge of
his Will, in all Wisdom and spiritual
Understanding, Col. I. 9. that God
would open your Understandings, and
then give Light and Knowledge
thereunto, that the Father of Glory
would give unto you the Spirit of Wis-
dom and Revelation in the Knowledge
of him, the Eyes of your Understand-
ings being enlightened, Eph. I. 17, 18.
that you may not only be taught
of Men, but, as it is written in the
Prophets, may be taught of God. That
you may not only have some Con-
ceptions of Christ in your Minds,
of his Person, his Natures, his Per-
fections, his Offices, and States of
Humiliation and Exaltation; but
that you may comprehend with all Saints
what is the Height, and Length, and

40 *Breadth, and Depth of the Love of
Christ, and so know it, though it pass-
eth Knowledge; that you may know
him in his Beauty, his Fulness, his
Willingness, his Presence, and
Power of his Love in your Souls;
that you may so know him, as to
believe what he hath revealed, and
to praise what he has taught; to
depend on his Merits, and to submit
to his Government. These are the
things which he has promised to
bestow in the Covenant of Grace,
and gives forth in a way of Prayer.
Go to him as the Father of Lights,
who gives liberally, and will not up-
braid, nor twit you with the Igno-
rance in which you were bred, nor
the Carelessness in which you lived
so long.*

C H A P.

CHAP. VI.

*The Hindrances of Servants Calling
[2.] by Discontent, and repining
at their Condition.*

THEY that know little of God, have Understanding sufficient for their Business in the World; but for want of saving Knowledge and Grace, how many poor Servants go on uncomfortably in it? They look upon themselves as hardly dealt with, and are apt to fret and fume at the narrow Portion allotted to them by Providence, to be laid in some cold out-house, or meanest Loft, of a poor Cottage, to have the Leavings of the course Fare there; hard Work, cold Blasts abroad, and perhaps hard Words and unkind Usage at home: This grates upon the Spirit, and makes them think their Life more miserable than any others; and they that know not God, will talk like Heathens, and rail at Luck or Fortune, for placing them in such mean

Circumstances. This makes them go heavily on, and their wrigling makes their Yoke to gaul them, and every part of the Work uneasy that they go about: They are apt to grudge at any one that goes finer, and (as they think) fares better; and that every one does them wrong, that does not sweat as much as they; and if God be provoked by their fretting, they mind it not; He sends them Troubles and Crosses, which meeting with a proud unbroken Spirit, do cause them to repine and murmur the more. Nor is Discontent the Sin only of Servants, but of their Masters and others; for it is not in the Condition, but in the Temper of their Spirits, till the Heart be chang'd and cur'd. But I shall mention such Remedies, as do particularly respect the Persons to whom I am speaking. It concerns all who lie under this Temptation, to consider the Sovereignty of God, and his Wisdom in appointing their Lot, that Nature is contented with a little, and Grace with less; considering that the lowest Condition out of Hell,

is Mercy to poor lost Sinners ; how easily God can change their Lot, if he sees it good ; and how sweet the lowest State may be made to them by Quietness and Contentment. But there are Two special Considerations that I commend to Servants, in Order to the removing this Hindrance of their Duty, that from henceforth they may bear the Inconveniencies of their Callings, with a more composed Mind ; that they may not be weary of their Condition, or impatiently long for Alterations of it ; but may wait God's Leisure, and be kindly affected towards others that are in a higher Condition in the World than they.

1. And the first Consideration is, *The Happiness of the Condition of Servants, in comparison of that of many others.* For not to compare you with the miserable Vagrants, that eat the Bread out of the Mouths of the true Poor ; touching which disorderly Persons, we have the Apostle's Command, *That if they will not work, they must not eat.* I rather speak of the Condition of such as

you never knew, or considered, in your Discontent. How far then, has God set you above Servants in other Times and Places, which have been, and are compelled to Slavery, and forced Subjection to the arbitrary Wills of Men? Of this sort were many of those Servants to whom the Apostles wrote; and if they were to do their Work *heartily* without grudging, how much more should you? And in our Age, have you never heard of the Slaves in the Plantations, and how they are used (especially with respect to their Souls) by some more Savages than the Negroes that they call so? And what Servant in *England* dares repine at their State, who has ever known the Condition of their own Country-men, when Slaves in *Algiers*, and other Places? For not only are they enslav'd in a strange Countrey, whereas the Smoak of one's own Countrey, is sweeter than the clearest Air in a strange Land: But the Miseries they suffer under barbarous Masters, call for your Pity towards them, and Contentment with your merciful

Lot. For being bereft unjustly of all their Goods, they are constantly compelled to the hardest Labour, without any rest, scarce to drink a little Water, and eat their decayed Barly, and Broth of Camels worn out with Work, like themselves; and this with the only Intermission of four Days in the Year; upon the slightest Faults cruelly beaten, that they often die of their Pain. Indeed their Lives are no further valued, than for their Service or Slavery, and their Souls in greater Danger, by continual Temptations to escape all these Hardships, by a dreadful Apostasie. And to leave these to consider some others, that seem to have a Life as full of Pleasure, as these that I have mentioned have of Misery; I mean the *Servants of State*, whose Life you so much envy for their Ease and fine Cloaths. Did you but consider their Temptations to Idleness, and thereby to almost all other Sins, you would see that God has delivered you from many Snares, to which they are daily exposed. By appointing you a moderate Labour.

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bour, (which is for the Health of your Bodies, and the good of the Publick) your Souls are not in Danger of flattering the Great, or ministring to the Pride and Lusts of those that think their Riches privilege them to live a Life of Sloth and Sensuality. Not that it is thus in all great Houses, God forbid ; but that it is very difficult *for a Camel to get through the Eye of a Needle.* And how general is the Debauchery and Ruine of those Servants, that at first you grudged at ? But to come nearer home, how free is the Servant's Life, and void of those Troubles to which even your own Masters, and others that live round you, are frequently expos'd ? They have great Rents to pay, and the Money hardly got to pay them with ; they have Meat and Drink to provide for you, and Wages at the Year's End ; one trespasses on their Fields, and another defrauds them of their Debts. They hardly bear their own Wants, and more hardly the Wants of Wives and Children : They have Losses to be made up abroad, and Houses to be

repaired at home : And you see all this, but feel it not. You have no Care (next to the pleasing God) but to do your Work in the Day, and sleep quietly in the Night. Are not these Burdens on their Minds, greater than any you bear on your Shoulders? And to name but one thing more under this Head, Is there not a worse Service or Slavery, than that I spake of in *Algiers*? Are there not Covenant-Slaves of *Satan*, that have sold themselves to work Wickedness, and made a kind of *League with Hell*? All that worse than *Egyptian Service*, where-with they are made to serve, is it not with *Rigour*? And though they are Lords and Ladies, and have long Trains of Servants, yet if they are wicked, are they not Servants? yea, Bond-Slaves to *Sin*, *Satan*, *Mammon*, and the *Fear of Death*? *Let not thy Heart envy Sinners.* But this last Comparison does respect the godly Servants only, and so brings me to the second Consideration to cure this Discontent, viz.

2. *The much more Happiness of the Servants of God, though in the lowest and meanest Services amongst Men. As he that is called, being free, is the Lord's Servant: so He that is called, being a Servant, is the Lord's Freeman, 1 Corinth. VII. 22. Though he tied fast your Yoke by his Word, in all due Obedience to your Masters; yet having broke the Yoke of Sin, he has made you freer than Princes that continue under it. Whom the Son makes free, they are free indeed, John VIII. 36. His Service is perfect Freedom, though your Service to Men should be heavy to a Bondage. How precious a Liberty has Christ bought for you, and bestowed by his Spirit upon you, if you belong to him, though the meanest Servant here in the lowest Cottage! He has given you the external Liberty of his House, admitted you to feast at his Table, given you free leave to partake of his Provision, and appointed his Stewards to dispence it accordingly, and whether Paul, or Apollos, or Cephas, all are yours. He has sweetned this with a Liberty*

of Conscience, and of a Judgment rightly Inform'd; for though he has not delivered you from a Subjection to Magistrates, any more than to your Masters; yet so free has he made you, that nothing shall blind your Conscience but his own Word, and all your Obedience to the Commands of Men, shall be *for Conscience Sake* towards God, requiring that Subjection. But above all, where *the Spirit of the Lord is, there is Liberty* of Heart and Will in the Work of your Master. Not a *Liberty* to live in Sin, which is an Abuse of the Word, and a *Liberty* that is not in Heaven it self; the Perfections of God are an eternal Law to himself, that *he cannot lie or deny himself*; but an holy Exemption from the Servility of Sin, and a free Propension to whatsoever is good; that whereas before you could not pray, you were bound up and fetter'd, *He has now brought you out of Prison, that you may praise his Name*. That under any Temptation to Discontent in the Service of Men, your Souls should be raised in Praise of your great Master, who

has already entered you into the glorious Liberty of the Sons of God, and will at last set you at Liberty from the Burden of this Flesh; and the Body it self, at the last Day, from the Hand of the Grave; and will make all his Servants Kings and Priests to God and our Father. Oh, blessed are thy Servants that shall dwell in thy House, for they will be still praising Thee. And blessed be his glorious Name, who took upon him the Form of a Servant, and was himself bound to a Pillar, that he might set us free. Who has proclaimed Liberty by his Gospel, and the opening of the Prison Doors to them that are bound; who has given us of his free Spirit, and made us willing in the Day of his Power: And here we offer up our selves, our Souls, and Bodies, as our most reasonable Service. We thank Thee, and praise thy glorious Name. But who am I, or what is my People, that we should be able to offer so willingly after this sort? For all things come of Thee, and of thine own have we given Thee, 1 Chr. XXIX. 13, 14. And let none repine at being Servants, who, through

Grace, have such a Liberty, and Freedom as this.

C H A P. VII.

The Hindrances of the Servant's Calling [3.] Want of Time, real or pretended.

TO every Work there is an appointed Time, and every Duty has the special Season for it; but here lies the Servant's Difficulty, their Time is their Master's, and his Work fills it up, that they have not the Leisure for Duties and Exercises of Religion that others have. Others can read and pray as long as they will, but Servants are called up early about their Work, and tired with it all Day; and what Time then have they for Prayer, Reading, or Meditation? Truly, by the way, to whom much is given, of them God requires the more. And they that have Estates, and less necessary Business in the World, must find more Time for the immediate Ser-

Service and Worship of God, than the poor Servant can. But still *one thing is necessary*, and they that have most Business in the World, have Souls to mind as well as others. Some indeed, have Masters that do purposely allow them Time, and see that they spend it in reading, and other Duties; and some, whose Hearts God has inclin'd by Grace, can find Time to have their Hearts with God, when their Hands are in the World; and what sweet and heavenly Meditations does their Plowing, Sowing, Reaping, and other parts of their Work, afford them? Though they cannot be long at Prayer, they endeavour to be the more fervent in it; they go the more unwillingly from it, and come to it the more cheerfully again. When they go into the Fields to their Work, or come back, they have as free a Time, as if *entred into a Closet, and the Door shut about them*. But it is not thus with all; some have rough and careless Masters, that hurry them to Bed, that they may rise the sooner about their Work, and think all Time
lost

lost when that is not in Hand, and the faithful Heart is glad of the Excuse, to silence Conscience, which else would check them, for living without Prayer, and other Duties that they have heard press'd upon them: Offer them a Catechism, they have no Time to learn it; others go to an Opportunity for Instruction; but they cannot be spar'd to go with them. Like Felix, they put it off to a more convenient Time, which yet never comes.

To remedy this sore Inconvenience, there are these Two plain Directions.

1. *That they carefully avoid all those things, that unnecessarily and sinfully take up their Time, and then they will quickly find, that want of Time is more a pretended than real Hindrance of the Servant's Duty.* To speak plainly to you, how did such and such (whom you know, and perhaps have laugh'd at, as too precise) get their Knowledge of the things of God? How do they get Time for Prayer, and Reading, and Examination of their Hearts? Have not they as hard

Places

Places as you, and as much Work
on their Hands, and better done?
Is it not that they redeem and im-
prove the Time, that you trifle and
squander away? Is it not known
of some of you, that some merry
Meetings (as they call them) and
drunken Bouts, have first stolen
away your Hearts, and then steal
away your Time? And because
you did not, it may be, come reel-
ing home, you think it nothing, that
you have wasted the good Crea-
tures of God, and the Time which
he lent you for higher Ends. Oh,
how will this bite like an Adder
when Time shall be gone indeed,
and the Angel shall lift up his Hand,
and swear by him that lives for ever
and ever, that Time shall be no more:
and thou mourn at last, when thy
Flesh and thy Body are consumed, and
say, How have I hated Instruction? —
and have not obeyed the Voice of my
Teachers, nor inclined mine Ear to them
that instructed me? Prov. V. 11, 12,
13. Do you think, that this Plea
will hold at last, when all the Tribes
of the Earth shall be gathered be-
fore their Judge, and you stand
trembling

trembling amongst the rest? Shall it suffice to say, I heard indeed the Calls of Grace, but, Lord, I was a Servant, and had but little Time? Will he not say, *Out of thine own Mouth I condemn thee, thou wicked Servant!* Thou knewest that thou hadst but a little Time, why then didst thou squander it away amongst thy idle Companions? Why then didst thou sit up to such unreasonable Hours at thy Cards and other Sports? If thou dost indeed want Time, leave off thy Chat, thy idle Stories, that fill up the long Winter Evenings, and other vacant Hours, and thou wouldst have it. Yea, better that thou shouldst work the harder, and sleep the less, that thou mayst get Time for thy Soul, before Sickness and Death overtake thee, and thou cry in vain, *Call Time back again! Oh! call Time back again!* when it is too late, and thou art launching into the Ocean of Eternity.

2. That Servants that want Time all the Week, do the more dearly prize the Lord's-Day, and improve the Seasons of Grace therein. When by

God's Consent you contracted with
your Masters for your Time, this
Day He reserv'd for his own Special
Service. And that Masters might
know, that the Commandment about
the Sabbath was for their Servants
as well as themselves, he adds this
to the Law in one Place — *That
thy Man-servant and thy Maid-ser-
vant may rest as well as thou, Deut.
V. 14.* This is now the *Labourers
Rest*, and see you lose not a Minute
of so precious a Time. Dispatch
your Business the sooner the Night
before, shake off your worldly
Thoughts, and go seasonably to rest,
that you may not lie longer a-Bed
on the Lord's Day Morning than at
other Times. Oh, think not (when
you say, *you want Time*) to keep the
Lord's-Day in an outward, slothful
Rest, as your Horses and other
Beasts do. Meddle with no world-
ly Business on this holy Day, but what
is of Necessity; and count nothing
of Necessity that hinders the Work
of the Day, and may be put off
till another Time. If you have
Masters that know the worth of
such a holy Day, they'll take Care
of

of you, especially on this Day, not only to keep you from all Business that is not suited to the Day, but to put you upon all holy Exercises therein, and how sweet is it, to see Masters come to the publick Assemblies furnished with their Train, not suffering a Servant that can be spar'd, to stay at home, or lagg behind? And if you have careless Masters, that would have you make your Visits, or go Journeies on this Day, because they cannot spare you on another, rather deny your selves the Liberty offer'd you, than be deprived of the dearer Liberty of the House of God: Above all, avoid the prophane Feasts that yet are kept up in some Places on the Lord's-Day. Let no Business of your own hinder you (where it may be) from attending Forenoon and Afternoon on the publick Worship, and that with Seriousness and Reverence, as those that know into whose Presence you are come: and beg earnestly for the Power of the Spirit to accompany the Word to your Souls. Do not think the Lord's-Day is ended when the Ser-

mon is done. Let no wicked Companions perswade, that you may find your own Pleasures on this holy Day, Isa. LVIII. 13. Remember what an Inlet prophaning the Lord's-Day has been into all Wickedness, how many wicked Servants, from cheating their Masters, have been drawn to other Crimes, and on the Gallows confess'd, that neglecting and prophaning the Lord's-Day, was the Sin that expos'd them to those Temptations which brought them thither. Be you a Companion of them that fear the Lord; and if you have none such to confer with about what you have heard, as you go home, or when you come there, be the more by your selves: Double all the spiritual Duties now, that you have less Time for on other Days. Be ready to give an Account of your profiting, if you are so happy as to have Masters that will examine you; and count not the Day, or the Duties therein, a Weariness, but call the Sabbath a Delight. Admire the Kindness of God to poor Servants, in appointing a Day on purpose for that,

A Prayer for SERVANTS

which else you could hardly have found Time for. Look upon it as the great Thanksgiving-Day, praise him for all his wondrous Works, especially for your Redemption by our Lord Jesus Christ, who, when he had finished his Suffering-work, did rise again from the Dead on the first Day of the Week, and set his own Name on that Day, that they that are tired with their Labours all the Week, may rest upon it; that the meanest of his People may rejoice therein, in hopes of an everlasting Sabbath above; where these earthly Relations will cease, and there will be no more Distinction of Master and Servant; but all swallowed up in one spiritual Relation to him, of whom the whole Family in Heaven and Earth is named, and in one holy Service of Praise and Thanksgiving, to him that sits upon the Throne, and to the Lamb for ever and ever.

Good

Good Qualities in a SERVANT.

Religion and Godliness,
 Humility and Lowliness,
 Meekness and Gentleness,
 Obedience and Submissiveness,
 Faithfulness and Trustiness,
 Quiescence and Peaceableness,
 Carefulness and Consideration,
 Diligence and Activeness,
 Sobriety and Temperance,
 Chastity and Continency,
 Purity in Conversation,
 Shamefacedness and Modesty,
 Contentedness and Easiness,
 Not answering again,
 Keeping Secrets,
 Thriftiness and Savingness,
 Honesty and Uprightness,
 Truth speaking,
 Keeping at Home.

Ill Qualities in a SERVANT.

Irreligion and Ungodliness,
 Pride and Insolence,
 Crossness and Moroseness,
 Disobedience and Stubbornness,

Un-

Unfaithfulness and Treachery,
 Unquietness and Contentiousness,
 Carelesness and Heedlesness,
 Idleness and Slothfulness,
 Drunkenness and Debauchery,
 Wantonness and Lasciviousness,
 Obscene Discourse and Ribauldry,
 Impudence and Immodesty,
 Murmuring and Complaining,
 Gainsaying and Contradicting,
 Revealing Secrets and Talebearing,
 Wastfulness and Prodigality,
 Stealing and Purloining,
 Lying, Swearing, Cursing,
 Gadding Abroad.

Duties common to them with others.

I. Duty to GOD.

To believe in Him. To Fear Him.
 To love Him, with all their *Heart*,
 with all their *Mind*, with all their
Soul, and with all their *Strength*.
 To worship Him. To give Him
Thanks. To put their whole *Trust*
 in Him. To call upon Him. To
 honour his holy *Name* and his *Word*.
 To serve Him truly all the *Days*
 of their *Life*.

70 A Treatise of the Duties of Man
II. Duty to *Man*.

To love all Men as *themselves*.
To do to others as they would they
should do to them. To love, honour,
and succour their *Fathers* and *Mo-*
thers. To honour and obey the *Queen*,
and all that are in *Authority* under
her. To submit themselves to all
their *Governours*, *Teachers*, *spiritual*
Pastors and *Masters*. To Order
themselves lowly and reverently to all
their *Betters*. To hurt no Body by
Word or *Deed*. To be true and just
in all their *Dealings*. To bear no
Malice nor *Hatred* in their *Heart*.
To keep their *Hands* from *Picking*
and *Stealing*; their *Tongue* from
Evil-speaking, *Lying*, and *Slandering*.

III. Duty to *themselves*.

To keep their *Bodies* in *Temperance*,
Soberness and *Chastity*. Not to covet
or desire other Mens *Goods*; but to
earn and labour truly to get their
own *Living*, and to do their Duty in
that *State of Life* to which God hath
called them.

Duties proper to SERVANTS.

1. To love their *Masters*, which must be shewn by taking Care of their Credit and Welfare, as *Naaman's* Servant did, 2 Kings V. 13.

2. To love their *Masters Children*, as *Abraham's* Servant did *Isaac*, Gen. XXIV.

3. To reverence and honour their *Masters*. Let as many Servants as are under the Yoke, count their own *Masters* worthy of all Honour, 1 Tim. VI. 1.

4. To fear them: If I be a Master, where is my Fear? Mal. I. 6. Obey your *Masters* with Fear and Trembling, Eph. VI. 5.

5. To obey them, and submit themselves.

1. To their *Commandments*. Servants be obedient unto them that are your *Masters* according to the *Flesh*, Eph. VI. 5. Col. III. 23. Tit. II. 9.

2. To their *Correction*. Servants be subject to your *Masters* with all Fear, not only to the Good and Gentle, but also to the Froward. For this is thank-worthy, if a Man for

72 11 *Present for* *Conscience toward God, endure Grief, suffering wrongfully, 1 Pet. XVIII. 19.*

And the Angel of the Lord said unto Hagar, Return to thy Mistress, and submit thy self under her Hands, Gen. XVI. 9.

6. To be diligent. Servants obey in all things your Masters, according to the flesh, not with Eye-Service, as Men-pleasers, but in Singleness of Heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto Men, Col. III. 22, 23. Not with Eye-Service, as Men-pleasers, but as the Servants of Christ, as doing the Will of God from the Heart, Eph. VI. 6.

7. To be faithful and true. Not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all things, Tit. II. 10. There was a certain rich Man, which had a Steward, and the same was accused, that he had wasted his Goods, Luke XVI. 1. It is required in a Steward, that he be found faithful, 1 Cor. IV. 2.

8. To please their Masters. Exhort Servants to be obedient unto their
own

Masters, and to please them well in all things, Tit. II. 9.

9. Not to contradict, or gainsay. Not answering again, Tit. II. 9.

10. Not to despise their Masters. They that have believing Masters, let them not despise them, because they are Brethren, but rather do them service, because they are faithful and beloved, partners of the Benefits, I Tim. VI. 2.

The Manner how Servants should perform their Duty to their Masters.

1. Affirmatively. bound ed to render

1. With Faithfulness. Showing all Fidelity, Tit. II. 9. 1 Cor. IV. 2.

2. With Fear and Trembling, Eph. V. 5.

3. In Singleness of Heart, Eph. VI. 5.

4. Cheerfully. With good Will doing Service, Eph. VI. 7. Doing the will of God from the Heart.

5. As unto Christ, Eph. VI. 5. As the Servants of Christ, Ver. 6. As to the Lord, and not unto Men, Ver. 7. Whatsoever ye do, do it heartily, as to the Lord, and not unto Man, Col. III.

II. Negatively.

1. Not with *Eye-service*, Eph. VI.
- 6
2. Not as *Men-pleasers*, Eph. VI. 6.
3. Not *answering again*, Tit. II. 9.
4. Not *purlouning*, Tit. II. 10.
5. Not *wasting*, nor suffering others to waste, Luke XVI. 1.

Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

Lastly, the Reward: Knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether it be bond or free, Eph. VI. 8. Knowing that of the Lord, ye shall receive the Reward of the Inheritance: For ye serve the Lord Christ.

A Morning Prayer for a Servant.

O Lord my God, the great Creator and Preserver of all mankind, Thou hast preserved me this Night past, which might have been my last; and for this, and all thy other Mercies, my Soul does bless and praise thy holy Name. Thou hast given me another Day, O give me Grace to spend it to thy Honour and Glory. The Number of my Sins, I confess, is very great already; they would sink my Soul down into Hell, if the blessed Jesus had not loved me, and given himself for me; mercifully for his Sake, grant me thy Grace, that I may not increase the Number of my Transgressions, by running heedlessly or knowingly into the Commission of any Sin. O God, Thou holy God, Thou Witness of all my Actions, and Judge of all my Thoughts and Affections, what would become of me, if Thou shouldst enter into strict Judgment with me? how should I stand before thy Tribunal, covered with the

E. 2

Guilt

Guilt and Shame of so many Transgressions. Lord, I repent, increase Thou my Repentance; I repent — [*Here mention those Sins that most burden the Conscience.*] O be Thou reconciled to me, and pardon me, I beseech Thee, by the Merits and Intercession, by the Agony and Passion, and all the painful Sufferings of thy dear Son; and not only pardon my Sins, but deliver me, I beseech Thee, from the Power and Dominion of them. O assist me to break off those Chains of Lusts and worldly Cares, where-with I have been bound: Make me a clean Heart, O God, and renew a right Spirit within me; give me a true Faith, and enflame my Heart with a holy Love, that I may delight in thy Commandments; that I may walk before Thee in Uprightness and Fear, in Faithfulness and Honesty; diligently seeking Thee, constantly depending upon Thee, and doing the Duty of my Place, not with Eye-Service, but with Singleness of Heart; as knowing that I shall be accountable to Thee at the last Day, as well for

those Duties, which I owe my Master and Mistress; as for those which are more immediately to be paid to Thee. Keep me, O Lord, from all opprobrious and reproachful Language, from all Lying and Slandering, and from all unjust and deceitful Actions: Make me always thankful, always humble, always contented; neither withholding from Thee the Praise due to thy infinite Mercy, nor from Man the Thanks due to him, for any Act of Kindness or Charity towards me. Help me so to walk before Thee, that my Soul may enjoy a true Liberty, that my Life may be full of Comfort, my Death of Peace, and my Eternity of Glory, through Jesus Christ our Lord. Possess, O Lord, every Soul of this Family with a just Sense of Duty towards Thee, and towards Man; that all of us may be living Members of thy blessed Son; and being protected by thy good Providence, directed by thy Word, and assisted by thy holy Spirit, we may all of us at last meet in the Family of Heaven, where we shall adore and

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praise Thee, love and enjoy Thee to all Eternity, thro' Jesus Christ our Lord; in whose most holy Name and Words, I continue to pray as he has taught me, saying, *Our Father which art, &c.*

An Evening Prayer for a Servant.

O My God, my Strength, and the Rock of my Salvation; the Day is past, and the Night is come; O give me Grace to remember that this Life will ere long be past too, and that Death will surely come; grant that I may so live, that my Work may be then finished; and that I may have nothing else to do when I come to die, but go to my rest, where I shall be invested with Liberty and Glory eternal. O my God, I have forgotten Thee too too often, tho' Thou hast given me my Being; I have forgotten Thee, tho' Thou gavest thine own Son to redeem me; not only to free me from the Punishment due to my Sins, but from the Slavery and Dominion of them, and to procure for me Life

eternal. I have feared the Displeasure of Man, whose Breath is in his Nostrils, more than I have feared Thine. I have been more solicitous for the Bread that perisheth, than for thy Favour, which is better than Life it self; I have done foolishly and wickedly, in that I have broken thy holy Laws and Commandments; and have many Times sinned against my Knowledge, thy Word, and the Motions of thy holy Spirit. *[Here mention particular Sins]* I have been apt to repine and murmur at thy Providence, and to be discontented with my Condition: But I repent, O my God, I repent of all my Sins and Wickedness, and by the Assistance of thy Grace, will do Works meet for Repentance, and serve Thee in Truth and with an upright Heart. Have Mercy upon me, O Lord, have Mercy upon me, and forgive me these, and all other my Offences; and give me Grace to keep upon my Watch and Guard against them; enable me sincerely to endeavour to reform them, that I may every Day grow and encrease in Goodness.

ness, and be so much the sifter
for Death, the nearer I do every
Day approach to it; and when-
ever it comes, let it find me, O
Lord, in a Frame of Spirit fit to
die; possessed with an unshaken
Faith, with an humble Resignation
of Mind, with a holy Contempt of
Earth, and a devout Love of
Heaven. In the mean Time, Thou
that hast placed me in the Condi-
tion of a Servant, grant that I may
discharge the Duties of it zealously
and faithfully. Make me useful and
serviceable, honest and diligent in
the Station to which it has pleased
Thee to call me. Suffer me not to
fall into any Breach of Trust with
Man, lest I fall under the Ven-
geance of Thee, my God. Keep
me from Pride and Frowardness,
from Discontent and Murmuring,
and give me a meek and humble
Spirit. Enable me to live in bro-
therly Affection and Concord with
my Fellow-Servants, and grant that
we may be a mutual Comfort and
Assistance to one another, as well
in our spiritual, as in our temporal
Concerns. Bless not me only, but

this whole Family to which I be-
long; O Thou Keeper of Israel,
Thou who never slumberest nor
 sleepest, watch over me and them:
Let thine Angels pitch their Tents
about us this Night; let us lie
down securely, and let our Sleep
be sweet and refreshing to us, for
Jesus Christ's Sake, in whose most
holy Name and Words I beg all
things needful, both for my self,
and all that I am any way bound to
pray for, saying as he has taught
me, *Our Father, &c.*

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